



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

- |   |   |
|---|---|
| 1. <i>Subhana</i> <sup>1</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of Allah) Who asra ([He] nocturnally-ambulated/ journeyed) by abdebe <sup>2</sup> (His slave) nightly <sup>3</sup> from The Sacred The Mosque to The Mosque The <i>Aqssa</i> (Uttermost), which <sup>x</sup> We blessed around it <sup>x</sup> to show him [We] of Our <i>Aya'te</i> <sup>w</sup> (miracles); Verily He, He (is) The Samee <sup>4</sup> (The Acute-Hearer/ The Enabler of others to hear/ favorable Answerer to prayer), The Basseeron (keenly: Seer/ Omniscient). | سُبْحَنَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا<br>مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى<br>الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا<br>حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ<br>السَّمِيعُ الْبَصِيرُ ﴿١﴾ |
| 2. And <i>aa'tayna</i> (We accorded) <i>Mosa</i> (Moses) the book <sup>x</sup> and We made it <sup>x</sup> a divine-guidance for Israel's sons that not <i>tattakhetho</i> <sup>5</sup> (you <sup>x</sup> take and presume) of lesser than/without Me a custodian.  | وَأَاتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ<br>هُدًى لِّبَنِي إِسْرَءِيلَ إِلَّا تَتَّخِذُوا<br>مِن دُونِي وَكِيلاً ﴿٢﴾  |
| 3. Progeny <sup>w6</sup> of whom <sup>p</sup> We carried with <i>Noohen</i> (Noah); verily he [was] an <i>abdan</i> (submitter/ worshipper/ slave) <i>shakoran</i> (multitudinous thanker).   | ذُرِّيَّةً مِّنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ<br>كَانَ عَبْدًا شَكُورًا ﴿٣﴾   |
| 4. And We judged/informed <sup>7</sup> to Israel's sons in the book, surely assuredly <sup>8</sup> you <sup>z</sup> (shall) corrupt in the Earth <sup>w</sup> twice; and surely assuredly you <sup>z</sup> (shall) overtop, a big overtopping. <sup>9</sup>   | وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَءِيلَ فِي<br>الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ<br>مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوقًا كَبِيرًا ﴿٤﴾   |
| 5. So <i>edha</i> (when/ if) came appointment (of the) first <sup>w</sup> (of) [them both] We (will have) missioned <sup>10</sup> over you <sup>b</sup> <i>ebadan</i> (worshippers/ submitters/ slaves) for Us possessors   | فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا<br>عَلَيْكُمْ عِبَادًا لَّنَا أُولَىٰ بَأْسٍ   |

<sup>1</sup> The word "subhana" = "سبحان" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render "subhana" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

<sup>2</sup> The word "abdebe" = "His slave," the denotation of the word "slave" is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

<sup>3</sup> The word "أسرى و سرى؛ و قيل أن أسرى من أول الليل و سرى من آخره" means night-journeying. And the additional "nightly" = "ليلًا على التكرير و الظرفية" is adverbial for emphasis and partialness, i.e. part of the night.

<sup>4</sup> "المسمع" = The Same'o and "البصير" = The Basseero are two of multiple names of Allah, as stated above.

<sup>5</sup> The word "اتخذ" from "الإنخاذ" which is "إفتعال" for "الاتخاذ," as stated in لسان العرب; therefore, "اتخذ" is always taking and making/ presuming some-thing of what was taken. Thus, it is not just the mere taking.

<sup>6</sup> The word "ذرية" linguistically has double meaning: (1) ancestry or (2) progeny. See اللسان. Clearly in this context progeny is what applies, as the Ayah addresses a people and reminding them about this fact. Also the word progeny is both plural and singular or progenies; clearly here it is the descendants which are in reference.

<sup>7</sup> The Arabic word "قضى" = judged, has many distinctly different meanings, among them: informed, applicable here.

<sup>8</sup> The "ل" in "لتعفن/ لتفسدن" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"

<sup>9</sup> Some say that the "ل" in both "لتعفن" and "لتعفن" is "ل" = "قسم مضمير" = hidden pronoun for oath. See الطبري.

<sup>10</sup> The word "بعث" carries several meanings, among them: sent, missioned, resurrected, awaken, and prompted.

(of) severe <i>ba'a'sen</i> (warfare) then <i>jaso</i> (ravaged/iteratively searched for extermination they <sup>c</sup> ) midst/through <sup>11</sup> the homes; <sup>12</sup> and (such) [was] a promise <i>mufoola</i> <sup>13</sup> (a matter inevitably done/fulfilled).	شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا ﴿١١﴾
6. Afterwards (will have) <i>radadna</i> <sup>14</sup> (We forthwith-returned) for you <sup>b</sup> the recurrence <sup>w</sup> on them and We (will have) supplied you <sup>b</sup> by possessions and sons and We (will have) made you <sup>b</sup> more <i>na'feera</i> <sup>15</sup> (preparedness in numbers and succorers mobilizing).	ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمَدَدْنَكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَكُمْ أَكْثَرَ نَفِيرًا ﴿١٢﴾
7. En (if) <i>absantom</i> ([you <sup>c</sup> ] rendered meritorious-deeds/says) <i>absantom</i> for your <sup>n</sup> selves <sup>w</sup> and en offended you <sup>c</sup> so (is) then for it; <sup>w</sup> then <i>edba</i> (when/if) comes promise (of) the other <sup>w</sup> to displease they <sup>z</sup> your <sup>n</sup> faces <sup>16</sup> and to enter they <sup>z</sup> The Mosque just-as they <sup>z</sup> entered it <sup>x</sup> first [once <sup>w</sup> ]; and to <i>youtabbero</i> (they <sup>z</sup> ruin/damage) what they <sup>z</sup> overtopped <sup>17</sup> (overrode/conquered) <i>tatbera</i> <sup>18</sup> (an utter-bane/damage).	إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْتَفْهُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ﴿١٣﴾
8. <i>Asa</i> (craving a deed beyond one's means that/may) [it <sup>x</sup> ] your <sup>n</sup> Lord to <i>yarhama</i> (mercy-give) you <sup>b</sup> and en (if) reverted you <sup>c</sup> We revert; and We made Hell <sup>w</sup> for the unbelievers a prison/a mat. <sup>19</sup>	عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدتُمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿١٤﴾
9. Verily this <sup>x</sup> [The] Qur'an <sup>x</sup> <i>yahdey</i> (divinely-guides) to which <sup>u</sup> it <sup>w</sup> (is) upright-straighter and <i>youbashsher</i> ([it <sup>x</sup> ] tells pleasant tidings) (to) the believers who <sup>r</sup> they <sup>z</sup> work the righteous works <sup>w</sup> that for them (is) a big remuneration.	إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿١٥﴾
10. And verily who <sup>r</sup> they <sup>z</sup> believe not by the Hereafter <sup>w</sup> We prepared for them a painful torment.	وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٦﴾
11. And prays/invokes the mankind by the evil his pray/invocation by the <i>khayre</i> (goodness/worthiness-/desirables) and [was] the mankind hasty.	وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١٧﴾
12. And We made the night and the <i>naha're</i> (between sunrise and sunset) a twain <i>Aya'ta</i> <sup>w</sup> (miracle/sign/proof), then We erased the night's <i>Aya'ta</i> <sup>w</sup> and made We the	وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ

<sup>11</sup> The word “خلال” means “among” or “midst,” see اللسان.

<sup>12</sup> That is your homes<sup>w</sup>.

<sup>13</sup> The word “mufoola” = “مفعولا” is singular, masculine objective noun, meaning: it inevitably, indeed to be carried out.<sup>14</sup>

<sup>14</sup> The word “رَدَدْنَا” is rooted in “رَدَّ” meaning “forthwith-returned,” based on the *Ayah*: “And when (had) been greeted you<sup>c</sup> by a greeting<sup>w</sup>, then you<sup>z</sup> greet by better than it<sup>w</sup> or you<sup>z</sup> forthwith-return it<sup>w</sup>.” (S4: 86). Also one should bear in mind that a “day” “by Allah’s rule” is equivalent to one thousand-years of our reckoning, as stated by the *Ayah*: “and verily a day *enda* (by Rule of) your<sup>r</sup> Lord (is) like a thousand-year of what you<sup>z</sup> reckon.” (S22: 47).

<sup>15</sup> The word “تفيرا” has many meanings, among them, it’s a “مصدر” = infinitive noun, perhaps for intensity: and “انصارا” i.e. numerous peoples mobilizing in preparedness for succoring in war or war-status-condition for a cause or a group. See التاج. So perhaps, and Allah knows best, the influence of World Zionism since early 20<sup>th</sup> Century to the present (2006) is a good example, as such influence penetrates most “decision-making bodies” throughout the world in support of its unfair and vile causes. See إعراب القرآن، لمحمود صافي، and كتب التفسير.

<sup>16</sup> The word “وجود” in “وجوهكم” has many meanings, among them: your chieftains, or your notables or leaders among you. And if that happens to such people in any community then the rest clearly are worsted or bested. See الراغب والهادي.

<sup>17</sup> The word “علوا” means they overtop as “علا” means: overtop, conquered and prevailed upon. لسان العرب.

<sup>18</sup> The word “تتيرا” is an infinitive noun, for intensity for being repetitive and utter. So, “utter smashing” or utter damage.

<sup>19</sup> The word “حصيرا” could also mean a “mat.”

<p><i>naba're Aya'ta<sup>w</sup> mubsseratan<sup>w</sup> (discernment-enabler) <sup>w</sup> to tabtagbo<sup>20</sup> (you<sup>z</sup> earnestly-quest) munificence from your<sup>n</sup> Lord and to know you<sup>z</sup> the years'<sup>w</sup> number and the reckoning; and each thing expounded it<sup>x</sup> We tafsselan<sup>21</sup> (detailed-expounding).</i></p>	<p>النَّهَارُ مُبْصِرَةٌ لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلُّ شَيْءٍ فَصْلَانَهُ تَفْصِيلًا ﴿١٧﴾</p>
<p>13. And each mankind We bounded him his omen in his neck<sup>w</sup> and <i>nokbrejo</i> ([We] produce/ emerge) for him The <i>Qeyamatey's<sup>w</sup></i> (Judgment's) Day<sup>x</sup> a book<sup>x</sup> [he] finds it<sup>x</sup> <i>manshoora</i> (that which is spread, i.e. unfolded).</p>	<p>وَكُلِّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٨﴾</p>
<p>14. Let-read [you<sup>s</sup>] your<sup>t</sup> book, sufficed by your<sup>t</sup> self<sup>w</sup> today on you<sup>g</sup> <i>Haseeban</i> (Meticulous Reckoner).</p>	<p>اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٩﴾</p>
<p>15. Whoever <i>ehtada</i> (he became divinely-guided), so verily only <i>yahtadey</i> (he becomes divinely-guided) for himself<sup>w</sup> and whoever [he] strayed then verily only [he] strays on it;<sup>w</sup> and not <i>ta'zero</i> (ill-burdens/ sins/ offends) a <i>wa'zeyraton</i> (she-ill-burden-bearer/ she-sinner/ she-offender) another's <i>wezra</i> (an ill-burden/ sin/ offense);<sup>22</sup> and were not We (are) tormentors until [We] mission<sup>23a</sup> messenger.</p>	<p>مَنْ أَهْتَدَىٰ فَأِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿٢٠﴾</p>
<p>16. And if We wanted to perish a village<sup>w</sup> We commanded its<sup>w</sup> affluents then <i>fa'saga</i><sup>24</sup> (they<sup>z</sup> rebelled vis-à-vis Allah's command) in it<sup>w</sup> so righted on it<sup>w</sup> the say, so We destroyed it<sup>w</sup> <i>tedmeeran</i><sup>25</sup> (utter-destruction).</p>	<p>وَإِذَا أَرَدْنَا أَن نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا ﴿٢١﴾</p>
<p>17. And how-many<sup>26</sup> We perished of the generations of after <i>Noohen</i> (Noah) and sufficed by your<sup>t</sup> Lord by His <i>eba'de's</i> (worshippers/ submitters/ slaves)'s offenses Proficient, <i>Basseeran</i> (keenly: Seer/ Omniscient).</p>	<p>وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِن بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ﴿٢٢﴾</p>
<p>18. Whoever [he] [was] wanting the Hastener<sup>w27</sup> We hastened for him in it<sup>w</sup> what [We] will for whom<sup>p</sup> [We] want; afterwards We made for him Hell<sup>w</sup> <i>yassla</i><sup>28</sup> ([he] shall be broiled on/ by) it<sup>w</sup> <i>mathmooman</i><sup>29</sup> (he</p>	<p>مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا</p>

<sup>20</sup> The word “ابتغى”= “طلب حثيثا” meaning: earnestly quested.

<sup>21</sup> The word “تفصيلاً”= “إسم مصدر” that is an unrestricted objective noun indicating intensity or emphasis of the nature of the act of that verb itself. In this case expressing intensity of the “expounding,” hence detailed is prefixed to attain this intensity.

<sup>22</sup> The word “وزر”= *we'zir* means: heavy: burden/ sin/ offense. Translated parenthetically here as “heavy: burden/ sin/ offense” as it is a heavy: burden which impedes, unless properly handled. It is potentially a sin or an offense for a “وزير”= *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further qualify “burden” by the word “ill” as such qualification really and truly best approximate the seriousness of such a burden in reference. See اللسان.

<sup>23</sup> See footnote 10 above regarding بعث.

<sup>24</sup> See the Lexicon attached to this Translation for the word *faseoonn* = “الفاسقون.” for elaboration.

<sup>25</sup> In this case “utter” is used to intensify destruction.

<sup>26</sup> The word “كم” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

<sup>27</sup> That is, this world goes rather fast and after all it is transitory pomp. In Arabic “world” is a feminine gender.

<sup>28</sup> The word “يصلى” transliterated “yassla” here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire.

<sup>29</sup> The word “mathmooman”= “مذموماً” is a masculine, singular, objective noun, no English equivalent for it.



<i>who is despised) madhbooran<sup>30</sup> (he who is driven-away from Allah's mercy/ he who is reprobated).</i>	مَذْحُورًا ﴿١٨﴾
19. And whoever [he] wanted the Hereafter <sup>w</sup> and [he] endeavored <sup>31</sup> for it <sup>w</sup> its <sup>w</sup> endeavor while he (is) a believer, so those, [was] their endeavor <i>mashkora<sup>32</sup></i> (it <sup>w</sup> that which is being thanked).	وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَّشْكُورًا ﴿١٩﴾
20. Each [We] supply these and these (are) of your <sup>t</sup> Lord's giving; and not [was] your <sup>t</sup> Lord's giving <i>mahdhoran<sup>33</sup></i> (that which is restricted).	كُلًّا نُّمِدُّهُتَوْلًا وَهَتَوْلَاءٍ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾
21. Let-look[you <sup>s</sup> ] how favored/preferred We some (of) them over some; while surely the Hereafter <sup>w</sup> (is) bigger ranks <sup>w</sup> and bigger <i>tafdhelan</i> (favor/preferment).	أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلَِّلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾
22. And let-not make [you <sup>s</sup> ] with Allah another <i>elahan</i> (a deity) then [you <sup>s</sup> ] sit <i>mathmooman</i> (he who is dispraised) <i>makhthola<sup>34</sup></i> (he who is disappointed).	لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتَقَعُدَ مَذْمُومًا مَّخْذُولًا ﴿٢٢﴾
23. And judged your <sup>t</sup> Lord that not worship you <sup>z</sup> except <i>eyyaho<sup>35</sup></i> (indeed exclusively Him) and by both the begetters (parents) <i>ehsan</i> (meritorious deed); either assuredly reaches <i>endaka</i> (with you-/at your custody) the agedness an <i>abado<sup>36</sup></i> (a lone/any-one) (of) them both or [them] both, then let-not say [you <sup>s</sup> ] for them both: fie; and let-not [you <sup>s</sup> ] scold them both; and let-say [you <sup>s</sup> ] for them both a say- <i>karee'man</i> (soft/pleasing, bounteous, and ennobling).	* وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِلَٰهَهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ؕ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾
24. And let-lower [you <sup>s</sup> ] for them both, the wing (of) humility <sup>37</sup> of the mercy <sup>w</sup> and let-say [you <sup>s</sup> ]: my Lord <i>erham</i> (mercy-give) them both just-as both reared me (when I was) a little.	وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾
25. Your <sup>n</sup> Lord (is) knowinger by what (is) in your <sup>n</sup> selves <sup>w</sup> ; en(if) you <sup>z</sup> be <i>ssa'leheena</i> (righteous-people), then verily He [was] for the <i>anwabeena</i> (iterative repenters) <i>Ghafooran</i> (iterative Forgiver).	رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ؕ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غُفُورًا ﴿٢٥﴾

<sup>30</sup> The word “madhbooran”= “مذحورًا” is a masculine, singular, objective noun, no English equivalent for it.

<sup>31</sup> The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along; (3) “عمل باجتهاد” = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) “بمعنى قصد” intentionally treaded. When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الأم”. See اللسان, and الصائر.

<sup>32</sup> The word “مشكورًا” is an objective noun for which there is no English equivalent per se.

<sup>33</sup> The word “محظورًا” is an objective noun for which there is no English equivalent per se.

<sup>34</sup> The word “مخذولًا” is an objective noun for which there is no English equivalent per se.

<sup>35</sup> The word “إياه”= “أداة توكيد لضمير منصوب” = an article of intensity for an objective pronoun.

<sup>36</sup> See the Lexicon attached to this Translation regarding “أحد”.

<sup>37</sup> What a lofty, elegant, and eloquent expression is: “the wing of humility of the mercy.” It’s your side of ease, leniency, kindness and servileness towards the begetter-parents who had begotten and reared you.

26. Andeetey ( <i>let-accord</i> [you <sup>s</sup> ]) the kin-possessor his right and ( <i>too</i> ) the <i>meskeena</i> ( <i>not having sufficient material possessions</i> ) and son ( <i>of</i> ) the path ( <i>the wayfarer</i> ); and let-not squander [you <sup>s</sup> ] an utter <sup>38</sup> squander.	وَأَتِذَا الْقُرُوبِ حَقَّهُ وَالْمَسْكِينِ وَأَبْنِ السَّبِيلِ وَلَا تَبْذِرْ تَبْذِيرًا ﴿٣٨﴾
27. Verily the squanderers they <sup>z</sup> were the Satans' brothers and the Satan [was] for his Lord <i>kaforan</i> <sup>39</sup> ( <i>iteratively ingrate/ unbeliever</i> ).	إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٣٩﴾
28. And if [you <sup>s</sup> ] assuredly shun <i>a'n</i> ( <i>off</i> ) them <i>ebegha'a</i> ( <i>earnest-quest</i> ) a mercy <sup>w40</sup> from your <sup>t</sup> Lord [you <sup>s</sup> ] hope ( <i>for</i> ) it <sup>w</sup> then let say [you <sup>s</sup> ] for them say <i>may'soran</i> ( <i>facile</i> ).	وَأَمَّا تَعْرِضْنَ عَنْهُمْ أَبْتِغَاءَ رَحْمَةٍ مِّنْ رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مِّيسُورًا ﴿٤٠﴾
29. And let-not make [you <sup>s</sup> ] your <sup>t</sup> hand <sup>w</sup> fettered to your <sup>t</sup> neck <sup>w</sup> and let-not <i>tabsott</i> ( <i>swell/ outstretch</i> ) it <sup>w</sup> [you <sup>s</sup> ] all the <i>bastte</i> ( <i>swelling/ out-stretching</i> ), then [you <sup>s</sup> ] sit <i>maloo-man</i> ( <i>he who is dispraised/ despised</i> ) <i>mahsooran</i> <sup>41</sup> ( <i>he who is: cringer/ in ardent contrition</i> ).	وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٤١﴾
30. Verily your <sup>t</sup> Lord, <i>yabsotto</i> ([He] <i>swells/ expands</i> ) the <i>rez'qa</i> <sup>x</sup> ( <i>provision/ victuals for sustenance</i> ) <sup>x</sup> for whom <sup>p</sup> [He] wills and [He] constricts; verily He [was] by His <i>eba'de</i> ( <i>worshippers/ submitters/ slaves</i> ) Proficient <i>Baseeran</i> ( <i>keenly: Seer/ Omniscient</i> ).	إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۖ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٤٢﴾
31. And let-not you <sup>z</sup> kill your <sup>n</sup> children ( <i>because of</i> ) <i>khashya'te</i> ( <i>reverent-fear</i> <sup>w</sup> ) ( <i>of</i> ) impoverishment; We provide them and <i>eyyakum</i> <sup>42</sup> ( <i>indeed including you<sup>b</sup></i> ); verily their killing [was] a big wrongdoing.	وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۖ إِنَّ قَتْلَهُمْ كَانَ خَطَاً كَبِيرًا ﴿٤٣﴾
32. And let-not you <sup>z</sup> near the adultery; <sup>x</sup> verily it <sup>x</sup> [was] a profanity <sup>w43</sup> and fouled a path ( <i>it<sup>w</sup> is</i> ).	وَلَا تَقْرَبُوا الزَّوْجَ ۖ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٤٤﴾
33. And let-not kill you <sup>z</sup> the self, <sup>w</sup> which <sup>u</sup> Allah hallowed-/forbade, except by the right; and whom <sup>p</sup> [he] ( <i>had been</i> ) killed unjustly, then <i>qad</i> ( <i>already and affirmatively</i> ) We made for his guardian an authority, <sup>44</sup> so let-not <i>yus'ref</i> ([he] <i>exceeds/ squander</i> ) in the killing; verily he [was] <i>manssoora</i> ( <i>he stands succored</i> ).	وَلَا تَقْتُلُوا أَنْفُسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۖ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ ۖ إِنَّهُ كَانَ مَنصُورًا ﴿٤٥﴾

<sup>38</sup> The word “تَبْذِيرًا” is the *infinitive noun* of “يَبْذِرُ” and so the word “utter” is used to indicate such *intensification*.

<sup>39</sup> The word “كَفُورًا” is *masculine noun*, denying Allah's multiple favors, i.e. he is a *multitudinous ingrate/ unbeliever*.

<sup>40</sup> The word “رَحْمَةً” has many meanings, among them here is: *wished for provision*= “رِزْقًا.” See الطبري.

<sup>41</sup> The word “حَسْرَةً” is “أشد الندم” see التاج. Thus we *qualify* the word “contrition” by *ardent* to indicate such *strength of contrition*.

<sup>42</sup> The word “إِيَّاكُمْ” = “أداة توكيد لضمير منصوب” = “إِيَّاكُمْ” is an article of *intensity* for an *objective pronoun*.

<sup>43</sup> The word “فاحشة” = “profanity” means vulgar or irreverent say or action, i.e. *excess of ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*. Some-times the word “فاحشة” or “الفاحشة” is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*, as in this context.

<sup>44</sup> The power means an *authority* over the *wronger* to either demand “*qesas*,” that is receiving “*blood money*,” exacting *retribution*, to *slay the wronger*, or *extend forgiveness* to the wronger.

34. And let-not near you <sup>z</sup> the orphan's possession except by which <sup>u</sup> [it <sup>w</sup> ] (is) <i>absa'no</i> <sup>45</sup> ( <i>perfecter and beautifuler</i> ) until attains [he] his <i>ashud</i> <sup>46</sup> ( <i>prime/full mental and physical strengths</i> ); and you <sup>z</sup> fulfill <sup>47</sup> by the covenant; verily the covenant[was] <i>masola</i> <sup>48</sup> ( <i>that which is to be questioned about</i> ).	وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٤﴾
35. And let-fulfill <sup>49</sup> you <sup>z</sup> the measure if you <sup>z</sup> measured and let-weigh you <sup>z</sup> by the <i>qesttas</i> ( <i>rendering absolute balance/post removal of injustice</i> ) the straight; <i>tha'leka</i> ( <i>afar-that-it/ that</i> ) <sup>x</sup> (is) <i>khayron</i> ( <i>choicer/ superior/ worthier</i> ) and <i>absa'no</i> <sup>50</sup> ( <i>perfecter and beautifuler</i> ) <i>ta'avee'la</i> ( <i>ultimate becoming</i> ).	وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾
36. And let-not <i>ta'gfo</i> <sup>51</sup> ([you <sup>s</sup> ] judge by perspicacity and presumption) what (is) not for you <sup>g</sup> by it <sup>x</sup> knowledge; verily the hearing and the sight and the <i>foaa'da</i> ( <i>heart/ mind</i> ), all those, [he] [was] <i>a'n</i> ( <i>regarding</i> ) it <sup>x</sup> <i>masola</i> <sup>52</sup> ( <i>that which is to be questioned about</i> ).	وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾
37. And let-not walk [you <sup>s</sup> ] in the land <sup>w</sup> struttingly; verily you <sup>g</sup> never <i>takbrega</i> <sup>53</sup> ( <i>you<sup>s</sup> perforate/ horizontally cross to its end</i> ) the Earth <sup>w</sup> and never reach [you <sup>s</sup> ] the mountains tallness. <sup>54</sup>	وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾
38. All <i>tha'leka</i> ( <i>afar-that-it/ that</i> ) <sup>x</sup> [was] its <sup>x</sup> ill/ misdeed <i>enda</i> ( <i>by Rule of</i> ) your <sup>t</sup> Lord <i>makruhan</i> <sup>55</sup> ( <i>that which is dislikable</i> ).	كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾
39. <i>Tha'leka</i> ( <i>afar-that-it/ that</i> ) <sup>x</sup> (is) of what revealed <sup>56</sup> to you <sup>g</sup> your <sup>t</sup> Lord of the <i>hekma'tey</i> <sup>57</sup> ( <i>wisdom</i> ); <sup>w</sup> and let-not make [you <sup>s</sup> ] with Allah another <i>elahan</i> ( <i>a deity</i> ), then [you <sup>s</sup> ] ( <i>be</i> ) cast in Hell <sup>w</sup> <i>malooman</i> ( <i>he who is dispraised</i> ) <i>mad'hooran</i> <sup>58</sup> ( <i>he who is banished</i> ).	ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾
40. Has then <i>assfa</i> <sup>59</sup> ([He] preferentially appropriated) you <sup>b</sup> your <sup>n</sup> Lord by the sons and <i>ittakbatha</i> <sup>60</sup> ( <i>He took</i>	أَفَأَصْفَنكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ

<sup>45</sup> There is no English word for أحسن = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

<sup>46</sup> The word "ashudabi" = "أشده" translated as [his "prime, full strength"] = reached the ideal age of physical and mental strengths.

<sup>47</sup> The word "أوفوا" from "الوفاء" = "التمام" meaning gathering the last component of any obligation to make it a whole. So, "أوفوا" means you endeavor and gather the last part of an obligation and fulfill it.

<sup>48</sup> The covenant is to be questioned in *censure* but a breaker, just like the "she-neonate" gets to be questioned why was she killed (S81:8), as she was not at fault at all but her killer certainly is.

<sup>49</sup> See footnote 47 above regarding fulfill.

<sup>50</sup> There is no English word for أحسن = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

<sup>51</sup> The word "تقف" = تحكم بالقيافة و الظن, i.e. you judge by perspicacity and presumption. See الراغب.

<sup>52</sup> That is Allah shall question all those senses and the heart regarding what each did, if it was not supposed to do.

<sup>53</sup> The word "خرق" in "تخرق" has several meanings, among them: perforated it by making deep and large hole in it to the other end, or cross it all along to its end. See الهادي والبصائر. I cannot find a suitable word in English for "خرق" among words such as: bore, perforated, pierced, and all such synonyms.

<sup>54</sup> That is never you reach in height or might of the mountains.

<sup>55</sup> The word "مكروها" is a singular, masculine, objective noun = "اسم مفعول". And "مكروها" is not an adjective, to say "dislikeable," so for such a word there is no English equivalent *per se*. See إعراب القرآن، لمحمود صافي.

<sup>56</sup> The word "أوحى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and "الوحي" is fire or king. See اللسان..

<sup>57</sup> See the Lexicon attached to this Translation for "hekma."

<sup>58</sup> The word "مدحورا" is a singular, masculine, objective noun for which there is no English equivalent *per se*.

<sup>59</sup> The word "أصفي" in "أصفاكم" means: [He] preferentially appropriated, i.e. favorably individualized.



and made) of the angels females; verily you <sup>z</sup> surely say a say <i>adheman</i> (monstrous). <sup>61</sup>	مِنَ الْمَلَائِكَةِ إِنشَاءً إِنَّكُمْ لَقُلُونَ قَوْلًا عَظِيمًا ﴿١٧﴾
41. And <i>laqad</i> (verily, already and affirmatively) We variegated in this, The Qur'an <sup>x</sup> to <i>yadhdhakkaru</i> (repetitively-remind them <sup>z</sup> ) and not [it <sup>x</sup> ] augments them except an aversion.	وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿١٨﴾
42. Let-say [you <sup>s</sup> ]: if [was] with Him <i>aa'lebaton</i> <sup>w</sup> (deities), just-as they <sup>z</sup> say, then surely (would have) <i>ebtagho</i> <sup>62</sup> (they <sup>z</sup> earnestly-quested) to The <i>Arsh</i> <sup>63</sup> (Throne of Kingship) possessor a path. <sup>64</sup>	قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذَا لَابْتَغَوْا إِلَى ذِي الْعَرْشِ سَبِيلًا ﴿١٩﴾
43. <i>Subhana</i> <sup>65</sup> (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him and <i>ta'aala</i> (ever elevated [He]) <i>amma</i> (regarding) what they <sup>z</sup> say <i>olowan</i> (elevation-/loftiness) <i>Ka'beeran</i> <sup>x</sup> (Big/ Vast).	سُبْحَنَهُ وَتَعَالَى عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٢٠﴾
44. <i>Tosabbeho</i> <sup>66</sup> (say: "subhana Allah") for Him the Heavens <sup>w</sup> [the] seven and the Earth <sup>w</sup> and who <sup>p</sup> (are) in them <sup>y</sup> and <i>en</i> (not) of a thing except <i>yousabbeho</i> (says: subhan Allah) [it <sup>x</sup> ] <sup>67</sup> by His praise, [and] but not understand you <sup>z</sup> their <i>tasbeeha</i> (their saying subhana Allah); verily He [was] Forbearer, <i>Ghafooran</i> (iterative Forgiver).	تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٢١﴾
45. And if you <sup>g</sup> read ( <i>read is in the past tense</i> ) The Qur'an <sup>x</sup> We made between you <sup>g</sup> and [between] whom <sup>r</sup> (did) not believe they <sup>z</sup> by the Hereafter <sup>w</sup> a veil <i>mas'tooran</i> <sup>68</sup> (that which is hidden/ invisible).	وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا ﴿٢٢﴾
46. And We made on their hearts covert <sup>x</sup> that-not they <sup>z</sup> understand it <sup>x</sup> and in their ears <i>wagran</i> (hearing-heaviness) and if you <sup>g</sup> mentioned your <sup>t</sup> Lord in The Qur'an <sup>x</sup> alone fled/diverged they <sup>z</sup> on their rears aversively.	وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوَّا عَلَى أَدْبَارِهِمْ نُفُورًا ﴿٢٣﴾
47. We (are) knowinger by what <i>yasta'me'ona</i> (they <sup>z</sup> affirmably listen) by [it <sup>x</sup> ], <i>edh</i> (when/ since) <i>yasta'me'ona</i> (they <sup>z</sup> affirmably listen) to you <sup>g</sup> <i>edh</i> (while) they (are)	لَنْ أَعْلَمَ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَى إِذْ

<sup>60</sup> The word "إِتَّخَذَ" from "الِإِتَّخَاذَ" which is "إِفْتَعَالٌ" for "الِاتَّخَاذَ", as stated in لسان العرب; therefore, "إِتَّخَذَ" is always taking and making and presuming some-thing about what was taken. Thus, it is not just the mere taking.

<sup>61</sup> That is with respect to sin, i.e. a great sinful say.

<sup>62</sup> The word "إِبْتَغَى" = "طَلَبَ حَثِيثًا" meaning: earnestly quested.

<sup>63</sup> See the Lexicon attached to this Translation for more elaboration on this wondrous word.

<sup>64</sup> That is a "path" to either "please" Him or "depose" Him and take The Throne for themselves.

<sup>65</sup> The word "subhanabo" = "سُبْحَانَهُ" has no English equivalent. The word is made up of two parts: "subhana" and the pronoun "ho" = "Him." Wherever the word "subhana," or its associates/inflections (such as "سُبْحَانَ" or "سُبْحَانُكَ") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render "subhana" = "سُبْحَانَ" concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

<sup>66</sup> The word "tosabbeho" means saying "subhana Allah," see footnote 65 above regarding subhana.

<sup>67</sup> The word "thing" in Arabic is a masculine, singular gender. Hence, the pronoun referring to it is a "he-it."

<sup>68</sup> The word "mastoora" is objective, singular, masculine noun, with no English equivalent, meaning that which is hidden.

<p><i>najwa</i> (secretly-counseling each other), <i>edh</i> say the <i>dha'le-moona</i><sup>69</sup> (injustice-doers): <i>en</i> (not) <i>tatta'be'ona</i> (you<sup>z</sup> closely-follow) except a man <i>mas'hooran</i><sup>70</sup> (one who is bewitched).</p>	<p>يَقُولُ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٧٠﴾</p>
<p>48. Let-look [you<sup>s</sup>] how struck they<sup>z</sup> for you<sup>s</sup> the parable-/examples so strayed they<sup>z</sup> so they<sup>z</sup> cannot (find) a path.</p>	<p>انْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٧١﴾</p>
<p>49. And said they:<sup>z</sup> are if we were bones and <i>rufatan</i><sup>71</sup> (decayed corpses/dust/debris) are truly we <i>mub'ao-thoona</i><sup>72</sup> (ones to be resurrected) a new creation.</p>	<p>وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرَفَتًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٧٢﴾</p>
<p>50. Let-say [you<sup>s</sup>]: let-be you<sup>z</sup> a stone<sup>w</sup> or an iron.<sup>x</sup></p>	<p>قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٧٣﴾</p>
<p>51. Ora creation of what enlarges in your<sup>n</sup> chests; then they<sup>z</sup> will say: who<sup>a</sup> (shall) restore us; let-say [you<sup>s</sup>]: Who <i>fattara</i> ([He] innately-perfectly-originated) you<sup>z</sup> first [once<sup>w</sup>] (time<sup>w</sup>); then they<sup>z</sup> will nod<sup>73</sup> to you<sup>s</sup> their heads and say they<sup>z</sup>: when (is) it;<sup>x</sup> let-say [you<sup>s</sup>]: <i>asa</i> (craving a deed beyond one's means that, may) that [it<sup>x</sup>] be near.</p>	<p>أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَنْ يَعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا ﴿٧٤﴾</p>
<p>52. Day [He] summons you<sup>b</sup> then <i>testajeebona</i><sup>74</sup> (you<sup>z</sup> compliantly-answer) by His praise and you<sup>z</sup> presume <i>en</i> (not) waited/tarried you<sup>c</sup> except a little (short while).</p>	<p>يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَنْظُنُونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٧٥﴾</p>
<p>53. And let-say [you<sup>s</sup>] for My <i>eba'de</i> (worshippers/submitters/slaves) (to) say they<sup>z</sup> which<sup>u</sup> it<sup>w</sup> (is) <i>ahsa'no</i><sup>75</sup> (perfecter and beautifuler); verily the Satan incites among them; verily the Satan [was] for the mankind a foe<sup>76</sup> manifest.</p>	<p>وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزَغُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَنِ عَدُوًّا مُّبِينًا ﴿٧٦﴾</p>
<p>54. Your<sup>n</sup> Lord (is) knowinger by you<sup>b</sup> <i>en</i> (if) [He] wills <i>yarham</i> ([He] mercy-gives) you<sup>b</sup> or <i>en</i> [He] wills torments you<sup>b</sup> [He]; and not We sent you<sup>s</sup> over them a custodian.</p>	<p>رَبُّكُمْ أَعْلَمُ بِكُمْ إِن يَشَأْ يُرْحَمَكُم أَوْ إِن يَشَأْ يُعَذِّبَكُم وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴿٧٧﴾</p>
<p>55. And your<sup>t</sup> Lord (is) knowinger by whom<sup>p</sup> (are) in the Heavens<sup>w</sup> and the Earth<sup>w</sup>; and <i>laqad</i> (verily, already and affirmatively) favored/preferred We some (of) [the] prophets over some and <i>aa'tayna</i> (We accorded) <i>Dawooda</i> (David) <i>Zabora</i> (Psalms/proverbial wisdoms/no command-rules).</p>	<p>وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَءَاتَيْنَا دَاوُدَ زَبُورًا ﴿٧٨﴾</p>
<p>56. Let-say [you<sup>s</sup>]: let-invoke you<sup>z</sup> whom<sup>r</sup> you<sup>c</sup> claimed of lesser than/without Him, then not possess they<sup>z</sup> the <i>dhurro's</i> (persisting-distress's) doffing a'n (off) you<sup>b</sup> and nor a transfer.</p>	<p>قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنكُمْ وَلَا تَحْوِيلًا ﴿٧٩﴾</p>

<sup>69</sup> The “ظالمون” = “the injustice-doers,” as “الظلم” = “injustice.”

<sup>70</sup> The word “مسحورًا” is an *objective noun* for which there is no English equivalent *per se*.

<sup>71</sup> There is no English word *per se* to mean “رفات، أي فئات الميت بعد ان يفتت ويتلاشى، الفتات” So, the closest one word is “dust.”

<sup>72</sup> The word “مبعوثون” is an *objective noun* for which there is no English equivalent *per se*.

<sup>73</sup> The word “ينغضون” rooted in “انغض” and not “نغض” means they nod their heads scoffingly, not just the mere nodding. See الهادي.

<sup>74</sup> The word “تستجيبون” is answered plus compliance with what was requested, i.e. “compliantly answered.”

<sup>75</sup> There is no English word for أحسن = *absane*. Both words *perfecter* and *beautifuler* are in their adjective sense.

<sup>76</sup> The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي and اللسان.



<p>57. Those, who<sup>r</sup> invoke they<sup>z</sup> <i>yabtaghona</i><sup>77</sup> (<i>they<sup>z</sup> earnestly-quest</i>) to their Lord the <i>waseelata</i><sup>78</sup> (<i>a unique rank in Paradise/intermediacy/mean of approach</i>) which (of) them nearer and <i>yarjona</i> (<i>they<sup>z</sup> fear/hope for</i>) His mercy<sup>w</sup> and they<sup>z</sup> fear/know<sup>79</sup> His torment; verily your<sup>t</sup> Lord's torment [was] <i>mahthoo-ran</i><sup>80</sup> (<i>one to be cautious about</i>).</p>	<p>أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾</p>
<p>58. And <i>en</i> (<i>not</i>) of a village<sup>w</sup> except We (<i>are</i>) <i>mubleko</i> (<i>perishing/causers to perish</i>) it<sup>w</sup> before The <i>Qeyamatey's</i><sup>w</sup> (<i>Judgment's</i>) Day<sup>x</sup> or tormenting it<sup>w</sup> [We] a severe torment; [was] <i>tha'leka</i> (<i>afar-that-it/that</i>)<sup>x</sup> in the book <i>mustooran</i><sup>81</sup> (<i>that which is inscribed</i>).</p>	<p>وَأَنَّ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾</p>
<p>59. And not prevented Us to send by the <i>Aya'te</i><sup>w</sup> (<i>miracles/signs/proofs</i>) except that denied by it<sup>w</sup> the [firsts] (<i>ancients</i>); and <i>aa'tayna</i> (<i>We accorded</i>) <i>Thamooda</i> the she-camel <i>mubsseratan</i><sup>w</sup> (<i>discernment-enabler</i>)<sup>w</sup>; so <i>dhalamo</i><sup>82</sup> (<i>they<sup>z</sup> wronged</i>) by it<sup>w</sup>; and not We send by the <i>Aya'te</i><sup>w</sup> (<i>miracles/signs/proofs</i>) except frighteningly.</p>	<p>وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَءَاتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾</p>
<p>60. And <i>edh</i> (<i>when/since</i>) We said for you<sup>g</sup>: verily your<sup>t</sup> Lord encompassed by the mankind; and not We made the vision<sup>w</sup> which<sup>u</sup> We visioned you<sup>g</sup> except an essay<sup>w</sup> for the mankind; and the tree<sup>w</sup> [the] <i>mal'ona'ta</i> (<i>that which<sup>u</sup> is cursed</i>) in The Qur'an, and [We] frighten them; so not augment them (<i>that</i>) except big excessiveness.</p>	<p>وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أُرْيَيْتَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٠﴾</p>
<p>61. And <i>edh</i> (<i>when/since</i>) We said for the angels: let-kowtow you<sup>z</sup> for Adam; so they<sup>z</sup> kowtowed except Iblis, [he] said: do kowtow [I] for whom<sup>p</sup> created You<sup>g</sup> muddily/ (<i>of</i>) mud.</p>	<p>وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتُ طِينًا ﴿٦١﴾</p>
<p>62. Said [he]: have seen You<sup>g</sup> this whom<sup>x</sup>, <i>karramata</i><sup>83</sup> (<i>You<sup>g</sup> have bestowed on him generosity and nobleness</i>) over me, <i>la'en</i> (<i>indeed if</i>) reprieved me You<sup>g</sup> to The <i>Qeyamatey's</i><sup>w</sup> (<i>Judgment's</i>) Day<sup>x</sup> verily <i>abta'nekanna</i><sup>84</sup> ([I] <i>surely assuredly rein/reign</i>) his progeny<sup>w</sup> except a few.</p>	<p>قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَنْ أَخَّرَنَ إِلَىٰ يَوْمِ الْقِيَمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿٦٢﴾</p>
<p>63. Said [He]: let-go [you<sup>s</sup>]; then whoever [he] followed you<sup>g</sup> of them, then truly Hell<sup>w</sup> (<i>is</i>) your<sup>n</sup> requital, a requital <i>manforan</i><sup>85</sup> (<i>amply supplied</i>).</p>	<p>قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا ﴿٦٣﴾</p>

<sup>77</sup> The word “ابتغى”= “طلب حثيثا” meaning: earnestly quested.

<sup>78</sup> The “waseelah”= “الوسيلة” means any of the various ways of obeying Allah and observing all His prohibitions in order to meet His pleasure. Also, the “waseela” is a unique rank of an abode in Paradise, according to the true Hadeeth, also = intermediary.

<sup>79</sup> Linguistically the word “خاف” carries dual meanings: (1) fear and (2) know. Both meanings could apply.

<sup>80</sup> The word “محذورا” is an objective noun for which there is no English equivalent per se.

<sup>81</sup> The word “مسطورا” is an objective noun for which there is no English equivalent per se.

<sup>82</sup> See the Lexicon attached to this Translation for “ظالم”= “فاعل الظلم”= “injustice-doer” and “ظلم”= “wronged.”

<sup>83</sup> See the Lexicon attached to this Translation or footnote 27 to the Introduction for this important word.

<sup>84</sup> The “ل” in “لأحتنكن” is a juratory “ل”= “القسم” amounting to= “التأكيد” i.e. affirmation, expressed by “assuredly”.

<sup>85</sup> The word “موفورا” is an objective noun for which there is no English equivalent per se.

<p>64. And <i>istafzeẓ</i> (<i>let-affirmably provoke [you<sup>s</sup>]</i>) whom<sup>p</sup> you<sup>g</sup> could of them by your<sup>n</sup> voice; and <i>ajleb</i><sup>86</sup> (<i>let-vociferously fetch by/ rally-and-assault [you<sup>f</sup>]</i>) on them by your<sup>n</sup> horses<sup>w</sup> and <i>ra'jeleka</i> (<i>rider or foot soldiers</i>) and let-share them [<i>you<sup>s</sup>]</i> in the possessions and the children and let-promise them [<i>you<sup>s</sup>]</i>; and not promises them the Satan except a beguilement.</p>	<p>وَأَسْتَفْزِزْ مَنْ أَسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّتِهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿٧٤﴾</p>
<p>65. Verily My <i>eba'de</i> (<i>worshippers/ submitters/ slaves</i>) not for you<sup>g</sup> on them an authority; and sufficed by your<sup>n</sup> Lord Custodian.</p>	<p>إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٧٥﴾</p>
<p>66. Your<sup>n</sup> Lord, Who <i>youẓ'jei</i> (<i>[He] gently-drives</i>) for you<sup>b</sup> the <i>folka<sup>x</sup></i> (<i>ship/ ships</i>)<sup>x87</sup> in the sea to <i>tabtagho</i><sup>88</sup> (<i>you<sup>z</sup> earnestly-quest</i>) from His munificence; verily He [<i>was</i>] by you<sup>b</sup> <i>Rabeeman</i> (<i>iteratively mercy Giver</i>).</p>	<p>رَبُّكُمُ الَّذِي يُزَيِّجُ لَكُمُ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿٧٦﴾</p>
<p>67. And if touched/betided you<sup>b</sup> the <i>dhurro</i> (<i>persisting distress</i>) in the sea, strayed whom<sup>p</sup> you<sup>z</sup> invoke except <i>eyyabo</i><sup>89</sup> (<i>indeed exclusively Him</i>); then <i>lamma</i> (<i>when-/ whence</i>) <i>najjakum</i> (<i>repetitively-delivered you<sup>b</sup> [He]</i>) to the desert<sup>90</sup> (<i>land</i>) shunned you; <sup>c</sup> and [<i>was</i>] the man-kind <i>kafooran</i><sup>91</sup> (<i>iteratively ingrate/ unbeliever</i>).</p>	<p>وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهَهُ فَلَمَّا خُنَّكَمَ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٧٧﴾</p>
<p>68. Have then secured you<sup>c</sup> (<i>your selves</i>) that [<i>He</i>] implodes by you<sup>b</sup> a side of the desert<sup>92</sup> (<i>land</i>) or [<i>He</i>] sends on you<sup>b</sup> <i>ha'sseban</i> (<i>stone-storm</i>); afterwards not find you<sup>z</sup> for you<sup>b</sup> a custodian.</p>	<p>أَفَأَمِنْتُمْ أَنْ تَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا ﴿٧٨﴾</p>
<p>69. Or have you<sup>c</sup> secured to [<i>He</i>] returns you<sup>b</sup> in it<sup>x</sup> <i>taratan<sup>w</sup></i> (<i>once/ phase/ period</i>)<sup>w</sup> another<sup>w93</sup> then sends [<i>He</i>] on you<sup>b</sup> <i>qassefan</i> (<i>shatterer</i>) of the wind<sup>w</sup> then drowns you<sup>b</sup> [<i>He</i>] by what unbelieved you<sup>c</sup> afterwards not find you<sup>z</sup> for you<sup>b</sup> on Us by it<sup>x</sup> a <i>ta'bean</i><sup>94</sup> (<i>follower-succorer</i>s).</p>	<p>أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيُغَرِّقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿٧٩﴾</p>
<p>70. And <i>laqad</i> (<i>verily, already and affirmatively</i>) <i>karramna</i> (<i>We generously and gratuitously bestowed countless boons-/ benefits upon and ennobled</i>) Adam's sons, and We carried them in the desert<sup>95</sup> (<i>land</i>) and the sea and <i>razaqna</i> (<i>We provided</i>) them of the goodies<sup>w96</sup> and</p>	<p>وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ</p>

<sup>86</sup> The Arabic word “أَجْلِبْ” imparts the sense of *vociferous fetching by rally and assault*. There is no English equivalent *per se*, hence we transliterate and parenthetically explain.

<sup>87</sup> The Arabic word “فُلْكَ” could mean *ship* or *ships*.

<sup>88</sup> The word “يُزَيِّجُ” = “يُطْلِبُ حَثِيثًا” meaning: *earnestly quested*.

<sup>89</sup> The word “إِلَٰهَهُ” = “إِدَاةٌ تَوْكِيدٌ لِّضَمِيرٍ مَنْصُوبٍ” = an article of *intensity* for an *objective pronoun*.

<sup>90</sup> The word “الْبَرِّ” = “الْفَقَارُ، أَيْ الْخَلَاءُ مِنَ الْأَرْضِ” literally means “*desert*,” i.e. furthest from *any body of water*. Also, “الْبَرِّ” figuratively speaking could stand for “*land*.” See اللسان.

<sup>91</sup> The word “كَفُورًا” is *masculine noun*, denying Allah's multiple favors, i.e. he is a *multitudinous ingrate/ unbeliever*.

<sup>92</sup> See footnote 90 above regarding *desert*.

<sup>93</sup> The word “تَارَةً” = “الْمَرَّةُ وَالْحِينُ” means “*once*,” “*a time period*.”

<sup>94</sup> The word “تَبِيعًا” has *many* meanings, among them: *follower-succorer*, as in this *Ayah*. See اللسان و الهادي.

<sup>95</sup> See footnote 90 above regarding *desert*.

<sup>96</sup> The word “طَيِّبَاتٍ” = “goodies” = “goodies” = a *feminine gender* means anything *delectable and legitimate*.

We favored/preferred them over many of whom <sup>p</sup> We created <i>tafdheelan</i> <sup>97</sup> ( <i>absolute favor/preferment</i> ).	مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧١﴾
71. Day [We] summon each people by their principal; so whomever <i>oteya</i> ([he] <i>had been accorded</i> ) his book by his <i>yameene</i> <sup>w</sup> ( <i>right-hand</i> ) <sup>w</sup> then those they <sup>z</sup> read their book and not <i>yodh'lamoona</i> <sup>98</sup> ( <i>to be wronged they<sup>z</sup></i> ) (by) a <i>fa'tila</i> <sup>99</sup> ( <i>the entwined skin slough/thin thread in the slit of a date-stone</i> ).	يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمْنِهِمْ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَفْرَهُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧٢﴾
72. And whoever [he] was in this <sup>w100</sup> blind, verily he ( <i>would be</i> ) in the Hereafter <sup>w</sup> blind and <i>adhallo</i> <sup>101</sup> ( <i>more astray</i> ) a path.	وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٣﴾
73. And <i>en (albeit) kado</i> ( <i>they<sup>z</sup> nighed/verged/ almost</i> ) surely <i>yaf'tenaka</i> ( <i>they<sup>z</sup> engage you<sup>s</sup> in sinful/immoral/unpraised deed/say</i> ) a'n ( <i>off</i> ) what We revealed <sup>102</sup> to you <sup>g</sup> to <i>taftarey</i> ([you <sup>s</sup> ] <i>craft a lie for fraudulent end</i> ) on Us other than it <sup>x</sup> and then surely <i>ittakhathoka</i> <sup>103</sup> ( <i>they took and made you<sup>s</sup></i> ) a <i>khaleelan</i> <sup>104</sup> ( <i>ultimate faithful friend</i> ).	وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ وَإِذَا لَا تَأْخُذُوكَ خَلِيلًا ﴿٧٤﴾
74. And <i>lawla</i> ( <i>had it not been for</i> ) that We firmed you <sup>g</sup> <i>laqad</i> ( <i>verily, already and affirmatively</i> ) <i>kedta</i> ( <i>you<sup>g</sup> nighed- /verged/ almost</i> ) <i>tarkano</i> <sup>105</sup> ( <i>incline/trust and have self satisfaction</i> ) to them a [thing] a little.	وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرَكُنَ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٥﴾
75. So surely We ( <i>would have caused</i> ) you <sup>g</sup> taste, double ( <i>of</i> ) the life <sup>w</sup> and double ( <i>of</i> ) the dying; <sup>106</sup> afterwards not [you <sup>s</sup> ] find for you <sup>g</sup> on Us a <i>na'sseeran</i> ( <i>iterative succorer</i> ).	إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٦﴾
76. And <i>en (albeit) kado</i> ( <i>they<sup>z</sup> nighed/verged/ almost</i> ) surely <i>yestafazzonaka</i> ( <i>they<sup>z</sup> affirmably provoke you<sup>s</sup></i> ) from the land <sup>w</sup> to egress you <sup>g</sup> they <sup>z</sup> from it <sup>w</sup> and thus not wait they <sup>z</sup> after you <sup>g</sup> except a little.	وَإِنْ كَادُوا لَيَسْتَفْزِفُونَكَ مِنْ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خَلْفَكَ إِلَّا قَلِيلًا ﴿٧٧﴾
77. Dispensation <sup>w</sup> ( <i>of</i> ) whom <sup>p</sup> <i>qad</i> ( <i>already and affirmatively</i> ) We sent before you <sup>g</sup> of Our messengers, and not find you <sup>g</sup> for Our dispensation <sup>w</sup> a transfer.	سُنَّةٍ مِّنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُّسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٨﴾

<sup>97</sup> The “تفضيلاً” is infinitive noun. So, here the word “absolute” is to intensify “favor.” I believe that the “التفضيل” is by way of “favor” in the sense of “prefer” or preferment.

<sup>98</sup> The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

<sup>99</sup> The word “fatila”= “فتيلاً” means the skin-slough/the thread in the cleft of a date-stone, i.e. example of *paucity* for closeness to nothingness.

<sup>100</sup> The word “دنيا” = “world” is a feminine noun, hence the reference to it as “this<sup>w</sup>].

<sup>101</sup> The word “أضل”= “adhal” is a superlative adjective for “strayer” for which there is no English equivalent.

<sup>102</sup> See footnote 56 above regarding reveal.

<sup>103</sup> The word “اتخذ” from “الإتحاد” which is “إفتعال” for “الاتخاذ” as stated in *لسان العرب*; therefore, “اتخذ” is always taking and making/presuming some thing of what was taken. Thus, it is not just the mere taking.

<sup>104</sup> The word “خليل” is “ultimate-faithful-friend,” i.e. friend without any “خلل”= defect. English as well as Arabic-English dictionaries almost all do not have an entry for “خلة.” They come closest to it in the opinion of the authors of such a few dictionaries by saying “intimate-friendship” or friendship without defect. Clearly intimate, although gives the sense of “closeness and sincerity” it also carries with it the unacceptable open expression of “sexual relation,” hence making such entry as *useless and invalid* in terms of “خلة” as stated in The Qur'an The Supreme. That is why I chose to express “خلة” as “ultimate-faithful-friendship” and “khaleel” as “ultimate faithful friend.”

<sup>105</sup> The word “تركن” in “تركن” simultaneously imparts many ideas, inclined, trusted, and be satisfied towards some one, and hence relied on such a one.

<sup>106</sup> That is *bad you done that inclining* We would have punished you doubly in this life and the Hereafter. See *القرطبي*.



78. <i>A'qem</i> <sup>107</sup> (Let-[you <sup>s</sup> ] up-to-fulfill the prescribed obligations of) the Prayer <sup>w</sup> for <sup>108</sup> / (after) the sun's <sup>w</sup> <i>dolooke</i> <sup>109</sup> (from its meridian's incline) to the night's darkness; <sup>110</sup> and the <i>fajir's</i> (early dawn) Qur'an, verily <i>fajir's</i> (early dawn) Qur'an [was] <i>mash'hoodan</i> (one that is witnessed).	أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى عَسَى اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾
79. And of the night then <i>tabajjad</i> (let-up [you <sup>s</sup> ] to pray by the night after some sleep) by it <sup>x</sup> an extra <sup>w</sup> (Prayer) <sup>111</sup> for you <sup>g</sup> <i>asa</i> (craving a deed beyond one's means that/ may) that resurrects <sup>112</sup> you <sup>g</sup> your <sup>n</sup> Lord a status <i>mah'moodan</i> (one which is praised).	وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا ﴿٧٩﴾
80. And let-say [you <sup>s</sup> ]: my Lord, let-admit me [You <sup>s</sup> ] a truth's admittance and let-exit me [You <sup>s</sup> ] a truth's exit and let-make [You <sup>s</sup> ] for me from <i>ladon</i> <sup>113</sup> (directly and possessively from) You <sup>g</sup> an authority, (to be my) <i>na'sseeran</i> (multitudinous-succorer).	وَقُلْ رَبِّ ادْخُلْنِي مَدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا ﴿٨٠﴾
81. And let-say [you <sup>s</sup> ]: came the right <sup>x</sup> and <i>zahaqa</i> (ennuied and vanished) the falsehood <sup>x</sup> verily the falsehood <sup>x</sup> [was] <i>zaboogan</i> (readily ennuied vanisher).	وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾
82. And <i>nonazzeelo</i> ([We] repetitively descend) of The Qur'an what it <sup>x</sup> (is) a cure and a mercy <sup>w</sup> for the believers and not [it <sup>x</sup> ] augments the <i>dha'lemeena</i> <sup>114</sup> (injustice-doers) except a loss.	وَنَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾
83. And if <i>an'amna</i> <sup>115</sup> (We graced bounteously and ennoblingly the most desirable and delighting boons) on the mankind, [he] shunned and [he] withdrew <sup>116</sup> by his side; and when touched/betided him the evil [he] [[was] <i>ya'osan</i> <sup>117</sup> (iteratively desperate).	وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَسَا بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا ﴿٨٣﴾
84. Let-say [you <sup>s</sup> ]: each works on his manner <sup>w</sup> so your <sup>n</sup> Lord (is) knowinger by whom <sup>p</sup> [he] (is) <i>abda</i> (has better/-	قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى

<sup>107</sup> That is you<sup>s</sup> up/sustain/maintain all the rituals necessary.

<sup>108</sup> The word "after" is used here as one (the 13<sup>th</sup>) of the twenty-two meanings for "ل." See مقني اللبيب.

<sup>109</sup> The word "ذُلُوكِ" translated here as "incline." However, Qur'an commentators seem to differ as to the exact meaning of the word. Some say: it is from the "زَوَالُ" = after the sun inclines from the center of the sky, (that is the zenith crossing the meridian). Said this Omar, and his son, and Ibn Abbas, and Abu Hurayrah. Others say, it is the sunset = "الغروب." Said this: Ali Ibn Abey Talib, Ibn Mas'ood, and Obeyy Ibn Ka'ab. Linguistically I believe the former is more supportable. Hence I chose the "incline of the sun" as stated above. For the various sayings see القرطبي.

<sup>110</sup> This time span includes *Dhuhur*, *Asr*, *Maghreb*, and possibly *Isha* Prayers.

<sup>111</sup> The word "نافلة" has many meanings among them in this context is: an extra prayer by The Messenger (SAWS) in order to be for him an additional virtue, merit, or excellence.

<sup>112</sup> See footnote 10 above regarding بعث.

<sup>113</sup> The word "لَدُنْ" is closer than "عِنْدَ" as you can say: "عِنْدِي مَالٌ وَ لَدُنِّي مَالٌ لَيْسَ بِقَبِيضَتِكَ الْآنَ," so "لَدُنْ" which closer spatially and more specific. So, "directly and possessively from" (You) seems to indicate such closeness. See اللسان.

<sup>114</sup> The "ظَالِمِينَ" = "the injustice-doer," as "الظلم" = "injustice." See the Lexicon attached to this Translation.

<sup>115</sup> The word "أنعم" in "أنعمت" denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by "أنعم." So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

<sup>116</sup> The word "نَسَا" may mean turned away rather far.

<sup>117</sup> The word "desperate" here is used in the noun senses, as in Webster's Dictionary.

<i>more divinely-guided</i> ) a path.	سَبِيلًا ﴿١١٨﴾
85. And they <sup>z</sup> ask you <sup>g</sup> a'n (regarding) Ar-Roo'he <sup>w118</sup> (the soul); <sup>w</sup> let-say [you <sup>s</sup> ]: Ar-Roo'he <sup>w</sup> (=Ar-Roo'he <sup>w</sup> ) (is) of my Lord's command, and not oteytum (had been accorded you <sup>c</sup> ) of the knowledge except a little.	وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۚ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿١١٩﴾
86. And la'en (indeed if) [We] wanted surely [We] assuredly <sup>119</sup> go/undo by what We revealed <sup>120</sup> to you <sup>g</sup> afterwards not [you <sup>s</sup> ] find for you <sup>g</sup> by it <sup>x</sup> on Us a custodian.	وَلَيْنَ شَيْئًا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا ﴿١٢٠﴾
87. Except a mercy <sup>w</sup> from your <sup>t</sup> Lord; verily His munificence [was] on you <sup>g</sup> big.	إِلَّا رَحْمَةً مِنْ رَبِّكَ ۚ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ﴿١٢١﴾
88. Let-say [you <sup>s</sup> ]: la'en (indeed if) gathered the human-kind and the Jinn to ya'ato (they <sup>z</sup> produce/bring about) by like this [The] Qur'an <sup>x</sup> , not ya'atona (=ya'ato) by its <sup>x</sup> like, even (if) [was/were] some for some (openly) backer/supporter.	قُلْ لِّئِنْ أَجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿١٢٢﴾
89. And laqad (verily, already and affirmatively) We variegated for the mankind in this Qur'an of every example; so aba <sup>121</sup> (categorically refused) most (of) the mankind except kofooran <sup>122</sup> (to have unbelief/ingratitude).	وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَلَّى أَكْثَرِ النَّاسِ إِلَّا كُفُورًا ﴿١٢٣﴾
90. And said they: <sup>z</sup> never believe [we] for you <sup>g</sup> until [you <sup>s</sup> ] burst for us from the Earth <sup>w</sup> a spring.	وَقَالُوا لَنْ نُؤْمِنَ بِكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿١٢٤﴾
91. Or (to) be for you <sup>g</sup> a garden <sup>w</sup> of date-palms <sup>w</sup> and grapes <sup>123</sup> then [you <sup>s</sup> ] burst the rivers through <sup>124</sup> it <sup>w</sup> tafjeeran <sup>125</sup> (intense burst).	أَوْ تَكُونُ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿١٢٥﴾
92. Or [you <sup>s</sup> ] (cause to) fall the sky <sup>w</sup> just-as you <sup>g</sup> claimed on us fragments or ta'atee <sup>x</sup> ([you <sup>s</sup> ] produce/cause to descend for) <sup>x</sup> us by Allah and the angels qabeelan (overtly-/visibly/ for our face-to-face viewing).	أَوْ تُنْصِفَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بَالِلًا وَالْمَلَكُ قَبِيلًا ﴿١٢٦﴾
93. Or be for you <sup>g</sup> a house of zukbrofen (gilded-look) or [you <sup>s</sup> ] raise/ascend in the sky; <sup>w</sup> and never believe [we] for	أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ أَوْ

<sup>118</sup> It is stated in "اللسان" for the word "ar-Roo'h" and "ar-Raw'h" two distinct meanings: (1) mercy and (2) Isa, son of Mary (Jesus). However, "ar-Roo'h" (the Rooh) there are at least ten distinct meanings: (1) mercy, (2) soul, (3) the Qur'an, (4) the revelation (Qur'an or any other message), (5) the Command, (6) the individual entity, (7) the rejoicing (8) creatures who are special angels, who are "guardians" over the angels who are the guardians over the humans, and (9) the fresh breeze, and (10) rest.

<sup>119</sup> The "ل" in "لَنَذْهَبَنَّ" is a juratory-"ل"="ل القسم" amounting to="التأكيد", i.e. affirmation, expressed by "assuredly"

<sup>120</sup> See footnote 56 above regarding revealed.

<sup>121</sup> The word aba="أبى" means categorically (absolutely, without exception) refused, i.e. not just simply refused.

<sup>122</sup> The word "كُفُور" is masculine noun, denoting two meanings: (1) unbelief in religion; (2) ingratitude towards Allah's favors. Thus, this translation: "unbelief/ingratitude."

<sup>123</sup> Invariably throughout The Qur'an when the reference is made to the "النخل و الأعناب" the mention of the date-palm is openly stated but with respect to the grapevine, known in Arabic as "الكرم", never ever the mention of the "grapevine per se but the reference is made only to the fruit itself, i.e. the grapes." In this respect, there is a true Hadeeth in al-Bukharey and Muslim, which directs the believers not to refer to "العنب" as "الكرم", because surely the "الكرم" is the Muslim. And in another narration: verily only that "الكرم" is the heart of the believer. See نزهة المتقين؛ شرح رياض الصالحين. Refer to the attached list of References.

<sup>124</sup> The word "خلال" could also mean "between" or "among." See اللسان.

<sup>125</sup> Here "intense" is used to intensify "burst off."

<p>your<sup>t</sup> raising/ascending until <i>tonazzela</i> ([you<sup>s</sup>] repetitively descend) on us a book we read [it<sup>x</sup>]; let-say [you<sup>s</sup>]: <i>subhana</i><sup>126</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) my Lord; am I except a human messenger.</p>	<p>تَرَقَّى فِي السَّمَاءِ وَلَنْ نُّؤْمِنَ لِرُقْبِكَ حَتَّى تَنْزِلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ ۚ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿١٣﴾</p>
<p>94. And what prevented the mankind to they<sup>z</sup> believe <i>edh</i> (when/since) came (to) them the <i>buda</i> (divine-guidance) except that said they: <sup>z</sup> had Allah missioned<sup>127</sup> a human a messenger.</p>	<p>وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبْعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿١٤﴾</p>
<p>95. Let-say [you<sup>s</sup>]: if [was] in the Earth<sup>w</sup> angels walking tranquilly, surely (would have) <i>nazzalna</i> (We repetitively descended) on them from the Heaven<sup>w</sup> an angel messenger.</p>	<p>قُلْ لَوْ كُنَّا فِي الْأَرْضِ مَلَكًا يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِّنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿١٥﴾</p>
<p>96. Let-say [you<sup>s</sup>]: sufficed by Allah <i>Sha'beedan</i> (Witnesser-/Testifier) between me and [between] you,<sup>b</sup> verily He [was] by His <i>eba'de</i> (worshippers/submitters/slaves) Proficient <i>Basseeran</i> (keenly: Seer/Omniscient).</p>	<p>قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۚ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿١٦﴾</p>
<p>97. And whomever Allah <i>yahdey</i> (divinely-guides), so he (<i>is</i>) the <i>muhtadey</i><sup>128</sup> (he who is divinely-guided) and whomever [He] misleads so never (<i>shall</i>) [you<sup>s</sup>] find for them <i>aw'leyaa</i><sup>129</sup> (guardians-/allies) of lesser than/without Him; and We throng them, The <i>Qeyamatey's</i><sup>w</sup> (Judgment's) Day<sup>x</sup> on their faces (prone) <i>omyon</i> (blind people), [and] <i>bokmon</i> (born dumb-mute people), and <i>ssommon</i> (deaf people);<sup>130</sup> their abode-/lodging (<i>is</i>) Hell;<sup>w</sup> every-when <i>khabat</i> ([it<sup>w</sup>] faded-/abated) We augmented them a <i>Sa'era</i><sup>w</sup> (intensely kindling Fire).<sup>w</sup></p>	<p>وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۖ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِن دُونِهِ ۖ وَخَشَرُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ وُجُوهِهِمْ عُمِيَ ۖ وَنُكْمًا وَصُمًّا مَّاؤُوهُمْ جَهَنَّمَ ۚ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿١٧﴾</p>
<p>98. <i>Tha'leka</i> (afar-that-it/that)<sup>x</sup> (<i>is</i>) their requital; because verily they, unbelieved they<sup>z</sup> by Our <i>Aya'te</i><sup>w</sup> (signs/proofs) and said they: <sup>z</sup> are <i>edha</i> (when/if) we were bones and <i>rufatan</i> (decayed corpses/dust/ debris), are surely we (<i>are</i>) <i>maboothoona</i> (they who are being resurrected) a new creation.</p>	<p>ذَٰلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرُفَاتًا أِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿١٨﴾</p>
<p>99. Have [and]<sup>131</sup> not they<sup>z</sup> seen that Allah, Who [He] created the Heavens<sup>w</sup> and the Earth<sup>w</sup> (<i>is</i>) <i>Qadiron</i><sup>132</sup></p>	<p>۞ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ</p>

<sup>126</sup> The word “*subhana*”= “سبحان” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحانك” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “*subhana*”= “سبحان” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

<sup>127</sup> The word “بعث” in “ابعث” carries several meanings, among them: sent, missioned, resurrected, awoken, and prompted.

<sup>128</sup> See the *Lexicon* attached to this Translation for “*muhtadee*” and its plural “*muhtadoon*” / “*muhtadeen*.”

<sup>129</sup> The word “أولياء” could also mean, among them: protector, friend.

<sup>130</sup> The words “عُمِيَ، يَكْمُ، صُمٌ” all are plural nouns while their closest English corresponding equivalents all are adjectives and so no plural for any except to associate the respective word with a plural noun people. Hence, the above transliteration.

<sup>131</sup> The Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of three parts (أ), (و), (لم) “أولم,” meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and)



(He-Who is capable of: giving/ doing/ enforcing/ or influencing) on (yet-still) <sup>133</sup> [He] creating like them and [He] made for them <i>ajalan</i> <sup>x134</sup> (term-limit) <sup>x</sup> no suspicion in it; <sup>x</sup> so <i>aba</i> <sup>135</sup> (categorically refused) the <i>dba'lemoona</i> <sup>136</sup> (injustice-doers) except <i>kofooran</i> <sup>137</sup> (ingratitude/ unbelief).	الْأَرْضَ وَالسَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا ﴿١١﴾
100. Let-say [you <sup>s</sup> ]: if <sup>138</sup> you <sup>f</sup> (were) possessing treasures (of) my Lord's mercy <sup>w</sup> then surely you <sup>c</sup> (would have) withheld (for) <i>khashyata</i> (reverent-fear) <sup>w</sup> (of) the expenditure, and [was] the mankind <i>qatooran</i> (iteratively stinter).	قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا ﴿١٢﴾
101. And <i>laqad</i> (verily, already and affirmatively) <i>aa'tayna</i> (We accorded) Mosa (Moses) nine evident <sup>w</sup> <i>Aya'ten</i> <sup>w</sup> (miracles-/ signs/ proofs), so let-ask [you <sup>s</sup> ] Israel's sons <i>edh</i> (when-/ since) [he] came (to) them then said for him Pharaoh: verily I presume you <sup>g</sup> O Mosa (Moses) <i>mas'hooran</i> (he who is bewitched).	وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ فَسَعَلَ بَنِي إِسْرَءِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَمُوسَىٰ مَسْحُورًا ﴿١٣﴾
102. Said [he]: <i>laqad</i> (verily, already and affirmatively) knew you <sup>g</sup> not descended these except the Heavens' <sup>w</sup> and the Earth's <sup>w</sup> Lord, evidences-persuaders <sup>w</sup> and verily I presume you <sup>g</sup> O Pharaoh <i>mathboran</i> (he who is ravaged).	قَالَ لَقَدْ عَلِمْتُ مَا أُنْزِلَ هُنَا إِلَّا مِنْ رَبِّ السَّمَوَاتِ وَالْأَرْضِ بِصَآئِرٍ وَإِنِّي لَأَظُنُّكَ يَفِرْعَوْنُ مَثْبُورًا ﴿١٤﴾
103. Then [he] wanted to <i>yastafezzu</i> <sup>a139</sup> (affirmably-provoke) them from the land <sup>w</sup> then We drowned him and whom <sup>p</sup> (were) with him together.	فَأَرَادَ أَنْ يَنْفِرَهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿١٥﴾
104. And said We from after him to Israel's sons: let-dwell you <sup>z</sup> the Earth <sup>w</sup> /land; <sup>w</sup> then <i>edha</i> (when/if) came promise (of) the other <sup>w140</sup> We came (brought) by you <sup>b</sup> <i>lafeefan</i> (compositely together).	وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ أَسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٦﴾
105. And by the right <sup>x</sup> We descended it <sup>x</sup> and by the right <sup>x</sup> [it <sup>x</sup> ] descended; and not We sent you <sup>g</sup> except a <i>mubashsheran</i> (iterative teller of pleasant tidings) and a <i>natheran</i> (repetitive warner).	وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٧﴾

component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. See the *Lexicon* attached to this Translation for more elaboration.

<sup>132</sup> The word “قادر” is masculine, singular, subjective noun, meaning: (1) *Causar of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing*.

<sup>133</sup> The prepositional word “على” has nine different meanings, among them “الإستدراك و الإضراب” = “yet-still.” See *معني اللبيب*.

<sup>134</sup> The word “الأجل” means term-limit, see *اللسان*.

<sup>135</sup> The word *aba*=“أبى” means categorically (absolutely, without exception) refused, i.e. not just simply refused.

<sup>136</sup> The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice.”

<sup>137</sup> The word “كفور” is masculine noun, denoting two meanings: (1) unbelief in religion; (2) ingratitude towards Allah's favors. Thus, this translation: “ingratitude/ unbelief.”

<sup>138</sup> The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See *معني اللبيب*, ابن هشام.

<sup>139</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

<sup>140</sup> Here the word “الآخرة” could mean: (1) Day of Judgment, (2) your turn, as stated in *Ayah* 7 of this *Surah* (S17:7), (3) the Hour of the Hereafter.

106. And a Qur'an<sup>x</sup> We sundered<sup>141</sup> it;<sup>x</sup> to read it<sup>x</sup> [you<sup>s</sup>] on the mankind on *mukthen*<sup>142</sup> (gently/ deliberately and in staying) and *naẓẓalnabo* (We repetitively descended it<sup>x</sup>) *tanẓeelan*<sup>143</sup> (absolute descending).

وَقَرَأْنَا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٠٦﴾

107. Let-say [you<sup>s</sup>]: let-believe you<sup>z</sup> by it<sup>x</sup> or let-not believe you;<sup>z</sup> verily who<sup>r</sup> (had been) given they<sup>z</sup> the knowledge of before it<sup>x</sup> if [it<sup>x</sup>] (is to be) recited on them, they<sup>z</sup> tumble to their chins (i.e. on their faces) *sujjadan* (they in kowtowing manner).

قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾

108. And say they:<sup>z</sup> *subhana*<sup>144</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) our Lord; *en* (verily) [was] our Lord's promise surely *mafoolan*<sup>145</sup> (that which is inevitably done/ fulfilled).

وَيَقُولُونَ سُبْحَنَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾

109. And they<sup>z</sup> tumble to their chins<sup>w</sup> (i.e. on their faces) weeping and it<sup>x</sup> augments them a *kabosho'an*<sup>146</sup> (submission of: body/ sound and sight).

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾

110. Let-say [you<sup>s</sup>]: let-invoke you<sup>z</sup> Allah or let-invoke you<sup>z</sup> *Ar-Rahman* whomever indeed<sup>147</sup> you<sup>z</sup> invoke so for Him (are) the names the *husna*<sup>w</sup> (most all around beautiful)<sup>w</sup>; and let-not louden [you<sup>s</sup>] by your<sup>t</sup> Prayer<sup>w</sup> and let-not *tokha'fit* (you<sup>g</sup> lower your<sup>t</sup> voice/- whisper) by it<sup>w</sup> and *ebtaghey*<sup>148</sup> (let-earnestly-quest [you<sup>s</sup>]) between *tha'leka* (afar-that-it/ that)<sup>x</sup> a path.

قُلْ أَدْعُوا اللَّهَ أَوْ أَدْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافَتْهَا وَاتَّبِعْ بَيْنَ ذَلِكَ سَبِيلًا ﴿١١٠﴾

111. And let-say [you<sup>s</sup>]: the praise (is) for Allah Who neither *ettakbatha*<sup>149</sup> (He took and made) a child and nor [was] for Him a partner in the proprietorship; and not [was] for Him a *wa'leyen* (guardian/ ally) out-of humility;<sup>150</sup> and *kabberho*<sup>151</sup> (let say [you<sup>s</sup>]): *Allabo-Akbar* = (Allah is Precedent, and infinitely massive vis-à-vis all and everything), *takberan*<sup>152</sup> (an utmost Precedence and infinite Massiveness).

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِّ وَكِبَرُهُ تَكْبِيرًا ﴿١١١﴾

<sup>141</sup> That is *separated* it in *sets* of *Ayat*, each *Ayah* clear by *itself* as well as *in combination* with others.

<sup>142</sup> The word “مُكْثٌ” = “الرفق و الأناة” that is gently, deliberately and in staying.

<sup>143</sup> The word “تَنْزِيلًا” is the *infinitive noun* of “انْزَلَ.” When *such a noun* is used it is for strongest *intensification*. Hence, *absolute* descending. Also the word “نَزَّلَ” has *several* meanings, among them: (1) *gradual* revelation, and (2) *descending*, (3) *array*. See التاج.

<sup>144</sup> The word “subhana” = “سُبْحَانَ” has *no* English equivalent. Wherever this word, or its grammatical inflections (such as “سُبْحَانُكَ” or “سُبْحَانَهُ”) occur all are associated with the *divine uniqueness* of Allah, *doing stupendous work* that Allah and Allah alone can do, thus Allah is *hallowedly* and *marvelously* deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “subhana” = “سُبْحَانَ” concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*.

<sup>145</sup> The word “mafoolan” = “مَفْعُولًا” is an *objective, singular masculine noun*, for which there is *no* English equivalent.

<sup>146</sup> The word “kabushe’an” involves more than just “humbleness” or “submission” as that suggests *bodily* or *attitudinal* behavior. However, “خُشُوعًا” denotes *submission* of *sight* and *sound* as well. See اللسان.

<sup>147</sup> The particle “مَا” is for “التأكيد” = *intensification* of the fact that *whatever* they invoke, *Ar-Rhaman* or *Allah*.

<sup>148</sup> The word “ebtaghey” is based on the word “ابْتَغَى” = “طَلَبَ حَثِيثًا” meaning: *earnestly quest*.

<sup>149</sup> The word “ettakbatha” from “الِتْخَاذُ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذُ”, as stated in لسان العرب; therefore, “إِتَّخَذَ” is *always* taking and *presuming* *some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

<sup>150</sup> That is to say Allah has *no* protector out of need to such a protector as such a need is *humility*.

<sup>151</sup> That is to say: “الله أكبر” = Allah antedates/ precedes every and all things, see footnote 152 next.

<sup>152</sup> The word “takberan” is the *infinitive noun* of “تَكَبَّرَ” = said “الله أكبر” in the *absolute* sense of *obedience, submission* and *exaltation* of Allah. +